Boston, Sept. 24, 1838.

Dear bro. May:

Peace be with you and yours — that peace which "passeth all understanding"! As there is nothing secret in the foregoing letter to Sarah, I seize the opportunity to say a few words to you, upon the remainder of this sheet.

I need not say, how anxious I feel, in common with many others, that you should join the non-resistance society, and affix your name to the Declaration of Sentiments; but not, of course, until every scruple has been removed from your mind — for how can even two walk together, except they be agreed? But I am certain, that there is no difference in sentiment between us. Since you left us, we have had several private meetings, (attended by our friends Quincy, Alcott, Wright, St. Clair, Johnson, Wolcott, myself, &c.) in order to make the language of those two instruments (the Declaration and Constitution) as plain, unambiguous and unexceptionable as possible, consistent with the principles set forth. The verbal amendments that have been made, I think will be very satisfactory to you. Mr. Alcott says he is now prepared to sign the Declaration; so does Mr. Wolcott; so does Mr. Quincy. The two latter will also join our society. Bro. St. Clair is not yet quite clear in his mind, but will doubtless soon be heartily with us. The Declaration closes in the following strain — "Firmly relying upon the certain and universal triumph of the sentiments contained in this Declaration, however formidable may be the opposition arrayed against them, — in solemn testimony of our faith in their divine origin, — we hereby affix our signatures to it; commending it to the reason and conscience of mankind, giving ourselves no anxiety as to what may befal us, and resolving in the strength of the Lord God, calmly and meekly to abide the issue."

This instrument contemplates nothing, repudiates nothing, but the spirit of violence in thought, word and deed. Whatever, therefore, may be done without provoking that spirit, and in accordance with the spirit of disinterested benevolence, is not touched or alluded to in the instrument. The sum total of our affirmation is this — that, the Lord helping us, we are resolved, come what may, as christians, to have long-suffering toward those who may despitefully use and persecute us — to pray for them — to forgive them, in all cases. This is "the head and front of our offending" — nothing more, nothing less.

A word as to organizations. You know that my own mind is fetterless — that I abjure all creeds, all political and ecclesiastical organizations. How, then, can I approbate a non-resistance association? Freely enough, and

with perfect consistency, because it destroys at a blow all the unnatural and artificial distinctions that obtain in society, and sunders, as by the touch of fire, all human cords by which the intellect and souls of men are bound. All ecclesiastical and political organizations are so constructed as to admit of rivalry, station, supremacy, domination, and caste; and it is made a duty for men to give them, and be guided by their enactments. Our association places every man upon the dead level of equality. He that would be greatest, must be the servant of all. It gives no power but that of love, and allows of nothing but suffering for Christ's sake. It has no ranks, no titles, no honors, no emoluments, to hold out to men as an inducement to support it. On the contrary, it requires of every man a cheerful willingness to sacrifice all these, and count them as dung and dross. It denies to no man the right to think, speak and act, as his reason and conscience may dictate. It leaves every man free to act singly, or with others, as he may think best, in the promotion of universal peace. Who then can justly object to it? Its only creed is, suffering wrong meekly — its only punishment, the forgiveness of enemies, under all circumstances — its only restraint, the withholding of violence for violence.

Affectionately yours, Wm. Lloyd Garrison.

Singles. — Paid.

PAID

Samuel J. May,
South Scituate,
Mass.

Wm. A. Jamison
Oct 24. 1840